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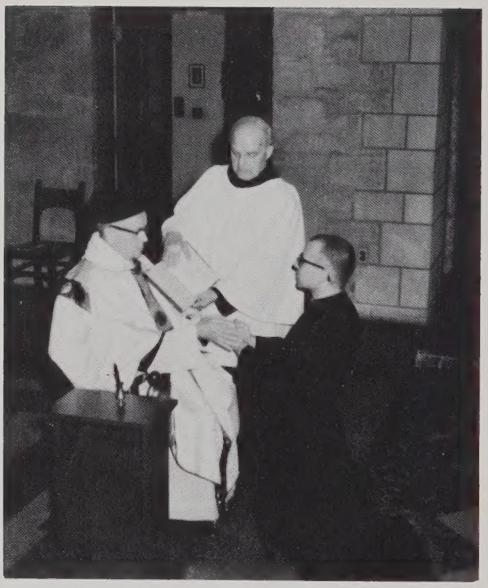

Life Profession of Fr. David Eastman Allen held at the Monastery Chapel in Cambridge on July 1, 1961. (Left to right, Fr. Williams, Fr. Pedersen, Fr. Allen.)

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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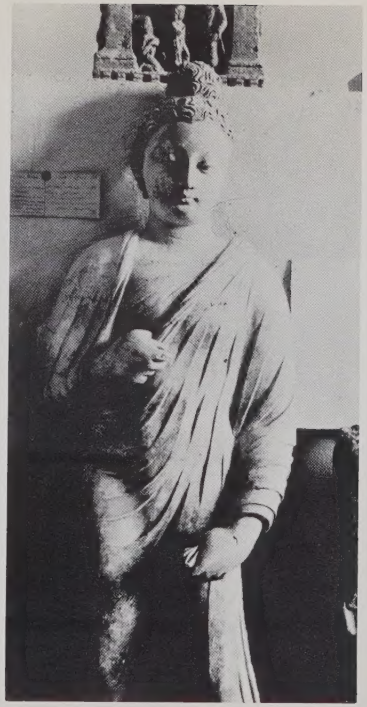

Fig. 1. Christ, Sarcophagus from Psamatia, 3rd Century A.D. Kaiser Friedrich Museum, Berlin.

Fig. 2. Buddha from Hadda, Afghanistan, 3rd-4th century

Religious Art East and West

BENJAMIN ROWLAND

RELIGIOUS art may be defined as an art dedicated to the making of images or icons to embody man's beliefs in unseen divine powers. The form of religious art may be symbolic or anthropomorphic. In traditional periods its shapes will be conditioned by a body of recipes and techniques handed down in a tradition of craftsmanship. From the iconographical point of view the outward forms of religious art are prescribed by procedures and symbols calculated to make the icon magically effective as an emblem of a superior power or the embodiment of certain metaphysical or cosmological concepts. It must be stated, of course, that the religious artist, working within the discipline imposed by the techniques and canons of the tradition, is still capable of the greatest originality and imaginative expression.

There are, as might be expected, innumerable parallels existing between the form and iconography of the religious art of Buddhism and Christianity. Some of these resemblances may of course be explained by the fact that artists widely separated in place and time may have hit upon roughly similar pictorial and plastic means to express strikingly parallel religious ideas. More often than not, however, these parallels are to be explained by the common origin in older cultures of both the religious ideas and the technique employed to embody them. There is, of course, still another possibility, which does not interest us so much in the present paper, of the outright influence of one artistic milieu on another, resulting in an obviously similar expression in form and content.

The parallels between Eastern and Western religious art that are the result of a common background both in the doctrines of Buddhism and Christianity and a like common background for the technical and iconographical means used to set forth these truths are of great interest for the light that they cast on the problem of the formation of a religious art and, by the comparison, upon the true interpretation of meaning of the texts and techniques that led to the invention of these icons. For this study the examination of a certain number of iconographical types in the Indo-Roman art of Gandhāra, Early Christian, and Byzantine art is especially rewarding. In some cases these parallels may be explained as direct borrowings, but more frequently they represent an adaptation by Christian and Buddhist artists of their techniques and of already existent iconographical types from their common heritage in the classical and ancient Oriental worlds. In certain cases it is even

Fig. 3. 175 foot Buddha, Bamiyan, Afghanistan 4th-5th century A.D.

possible to discern an influence of the images created by these religions upon the later texts of their beliefs. What is important in our present consideration is that these adaptations from an earlier common tradition end in the creation of what are essentially new religious forms entirely appropriate to expressing the ideals of the cult. It will be found on other occasions that an examination of the often extremely abstruse cosmological concepts of Christianity and Buddhism in connection with the texts upon which they are based will lead to a clarification both of the icon and the literary source from which it is inspired.

As the first illustration of the method described above we may examine the parallels that exist between the earliest representations of Christ in Early Christian art and the first images of Buddha to be made in Gandhāra. (Figs. 1 and 2). The stylistic similarities consist first of all in the adaptation by the artists of these two schools of a garment and a style of drapery derived from the classical *himation* or *pallium*. There is further an easily recognizable derivation of the ideal luminous heads of Christ and Buddha from the classical Apollo type. Stylistically this particular parallel finds its explanation in the common background of Early Christian and Gandhara sculpture in the plastic tradition of the Graeco-Roman world. Iconographically the resemblance of these images is to be explained by the fact that the artists of Gandhāra and of the Early Christian world found a certain appropriateness in representing the great Teachers of the two religions in a garment associated with the philosophers of the classic world, and at the same time their adoption of the Apollo type for the heads of Christ and Buddha was a symbolical reference to the luminous solar character of the Masters of the two religions.

Allegorical references to the solar nature of Christ and Buddha abound in the texts of the two religions and find pictorial expression in such solar emblems of Buddha as the Mithraic sun god at Bāmiyān in Afghanistan and the reference to Christ as a celestial luminary in the portrayal of the sun chariot in the tympanum of the Baptistery at Parma.

The making of colossal images to indicate the supernatural, indeed, cosmic stature of the Lord is another device common to Buddhist and Christian art. In Buddhism this enormous magnification of icons only makes its appearance with the deification of Śākyamuni in the Māhāyana sects. The idea of the kingship of Christ over mortals as well as angelic beings is already stressed by St. Paul, but only later is the iconography of the divinized Roman emperors borrowed to suggest Christ's universal rôle. Although

Fig. 4. Guido da Siena, Last Judgement, Grosseto.

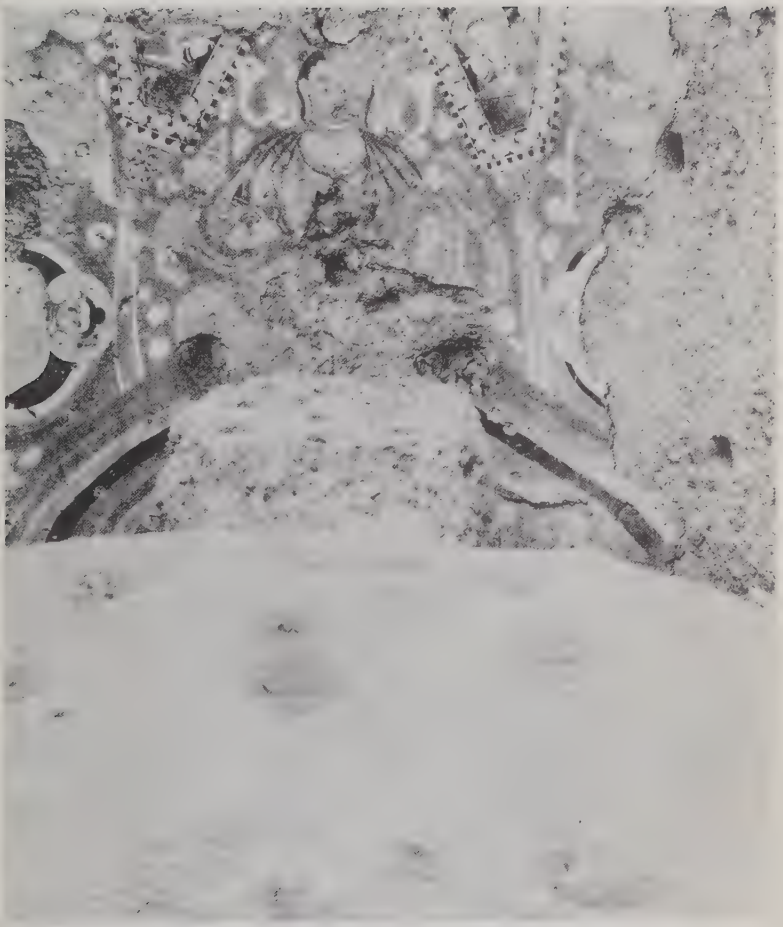

Fig. 5. Buddha Maitreya, Group E, Bamiyan, Afghanistan, c. 5th century.

the gigantic stature of Christ as symbolic of His supernatural nature is already referred to in the Apocryphal Gospel of St. Peter, the actual magnification of Christian images does not begin before the fourth century. The prototypes for the giant Buddha at Bāmiyān (Fig. 3) and the colossal images of Christ in Byzantine mosaics are to be found not only in the famous colossal statues of Greek antiquity, but in the Late Antique figurations of emperors as cosmocrators. Such gigantic images are at the same time literal descriptions of textual references to the supramundane nature of the deity.

Another parallel in the pictorial suggestion of the transcendent character of Christ and the Buddha Maitreya may be seen in a wall-painting at Bāmiyān and a thirteenth-century panel at Grosseto. (Fig. 4 and 5.) In both, the rainbow is a kind of barrier between the terrestrial and celestial spheres. The rainbow of seven hues embodies an ancient astronomical symbolism as well. It supports the deity in a transfigured form above the world.

A final and somewhat more complex example of the iconographical and stylistic relations between Christian and Buddhist art may be found in the artistic device known as the "homme-arcade" motif. the architectural setting of a colonnade used to enframe divine personages. (Fig. 6 and 7.) In the Christian sarcophagi this setting typifies the celestial city as the dwelling of Christ and the Apostles, and in the arcades applied to Buddhist monuments we have a symbolical figuration of the heavenly mansions of the divine Buddha.

In conclusion one should bear in mind that in the final analysis many of the striking parallels that exist between the arts of different religions are not invariably easily explained by such things as influences or borrowings of ready-made forms and techniques, but rather is their resemblance to be understood as the result of the persistence and diffusion of certain basic metaphysical concepts common to the traditional religions of these ancient periods.

Fig. 6. Christ and the Apostles, Early Christian, 4th century, A.D., Musee Lapidaire, Arles.

Fig. 7. Buddhas in Arcades of Stupa, 3rd century A.D., Hadda, Afghanistan.

Praying With The Church

OUR prayer is so personal a thing that it naturally recognizes itself as a relationship between our own soul and God. We feel this so strongly that our thoughts about prayer turn around ways in which we can renew, strengthen, defend, exercise, this extraordinary and blessed link between ourselves and our God. But then we suddenly face the door of this particular room labelled *Praying with the Church,* and are halted. For if praying with the Church means anything it means that the Church uses me, not I the Church. The door has no handle on my side. True, the door is not closed. It is always ajar, and is often swung open in a definite invitation; but all the same I soon learn that the Church purposes to use me, use my lips, rather than give me help in strengthening the personal bond prayer makes with God. Such help I do find, and my prayer is still personal, but it is no longer individual.

Most of what we say or hear about prayer emphasizes the personal side at the cost of over-emphasising the individual. In praying with the Church however we are set to learn that a personal relationship need not be individualistic. We are put to school — and the lesson is, and must be, difficult. There is no point in pretending that praying with the Church is or should be easy. Natural, satisfying, human, perhaps, in the most exalted meaning of those words — but hardly easy. For the individual in us resists the stiffness, the largeness, the strangeness, the timelessness, of the Church's prayer. We resist because we ourselves are spiritually somewhat rheumatic. We could sometimes almost confess that we are too cramped in outlook also. Vistas of times, and lands, and peoples, and possibilities, do not charm us. But the Church would charm us with her invitation to a share in what she is doing. To pray with her means that what is personal in us has a chance to grow to limits not set by our own individualism. What limits there may be ahead of us are those set for man by God. We need to think of the Church at prayer as spreading out into them through the minds and lips of its members, as if for that alone those lips were made.

Where the limits lie none can say but He who alone has been there, the Son of Man, who is man's prayer to God. But to be his prayer in its fullness is what the Church intends. To remember this is perhaps a help towards understanding how the Church means to use us in what she is doing. For the Church is already at prayer. Something is already afoot.

That is the practical point. We have to catch up, to pick up

the rhythm of what is going on. And what is going on? One could say, *Everything* — from the Alpha to the Omega in Christ, from First to Last. One could say, the one Amen to all the promises of God. But though we could believe this, we could perhaps do little more. Some concrete indication of what both the Church and God himself in her are doing, is needed if we are to catch the rhythm.

The Eucharist is just such an index. There the Church's prayer centers. At its lowest it centers upon this material world, taking of it and using it in a definite way. And even the way of taking it is for us who pray with her an object lesson on the meaning of the material world, man's place in it and his standing before the creator of it. But the prayer of the Chuch centers, in an equal object lesson, upon the human relations of labor and fellowship, hierarchy and love. And the prayer then exalts all into something new, thanks to the grace by which this all was used by Christ to represent something greater. It is here that each of us can begin to hear so many interwoven themes that it becomes impossible to speak of each. It is rather our business to let our ears be quickened to them, to let the prayer of the Church become her meaning for us and in us.

For instance, we can single out four melodies in the Church's worship which have sounded in men's ears from long before the coming of the Son of man, but which he harmonized, and which the Church has recorded in the Eucharist. On Sinai, the Word of God called a People, and having so formed them, taught them. Down into this People came the Presence of God, to dwell among them in his tabernacle. The People, the Presence, the Temple, and the Word were interlocked in their relationship. Then Christ came: and as he was the People, so also was he the Word, and the Temple, and the Presence, among men. In him the four themes not only rang together but were harmonized into a new unity. But he did not rest there. He extended himself among men by forming his Church, which was to be both People and Temple — a People at once formed by the Word and communicating it; and a Temple in which the Presence should always be found among men.

It is not long before we notice that People, Presence, Temple, Word, are found in the same relationship within the Church's prayer, the Eucharist. To join in it is to be taught by it the place of man, and to be used as the prayer of the Son of man, the prayer of man to the Father.

The Church interweaves, of course, much else. There are other

rhythms, of priesthood, and sacrifice, and reconciliation, of prophecy and victory, and so on. But this at least her prayer tells us, that we have something to learn of her about the use of the material world, about human relations, about the purpose of God among men. *Our* prayer — praying with the Church — is to let her stiff words, her wide outlook, her strangeness, her eternity, take hold of us and enlarge us to her limits.

But how? This is perhaps a useless question to ask, for there must be so many ways by which the Holy Spirit continually leads each of us. Yet there is at least one common way well tried by which the Church has moved and does move, and that is the recitation of the Psalter. Men have loved the psalms, and said or sung them, never fully comprehending them but finding in them something not found elsewhere. Here at any rate is the stiffness, the largeness, the strangeness and the timelessness of the Church herself, and here perhaps is the source of her power to convey such things to us. For here we meet the incomprehensible, living, wonderful and personal God whom she teaches us to worship. But the noticeable fact about men's use of the Psalter is their feeling that alone it is not enough. Here is a groping after the ineffable — the words reach out towards a God who has yet to reveal Himself. So that Christian use of the psalms has instinctively illuminated the old words with the new mysteries revealed in Christ. God is glorified, and man also, in the Incarnation. Therefore God is to be praised by man best through its mysteries. We follow the year, saying the Hours or the Offices in the Prayer Book, and thus continually take on our lips the unchanging psalms in a continually varying setting, which is the cycle of the mysteries of the Incarnation. We are praying with the Church.

But what are we doing? It is a difficult and sometimes a costly thing. We are making a kind of corporate meditation on the mysteries of God, which turns into an act of praise and prayer. It is the Church and not we who make it. It is a personal act on our part, but not an individual one. If we are to do it well, then no doubt three large things are being required of us. One is the acceptance of the Church's width of view, rather than our own. One is abandonment to the form of the liturgy and to our place in it. And one is the reflection within our own existence of the rhythms that make up the one harmony.

HUGH S.S.F.

From The Franciscan News (S.S.F. Quarterly publication) Vol. III No. 1 Winter 1960-61

ST. JOSEPH'S KINDERGARTEN — HARUNA-SO, JAPAN 1961

Father Kimura, S.S.J.E., and a few Sisters of the Community of the Divine Compassion. Kindergartens in the Orient are an important part of the mission of the Church; for while many of the children are nominally Buddhist or Shinto, the Christian training they receive at an early age, often leads to conversion.

The Last Sixty Years

by the Rev. H. Ellsworth Chandlee

"I SOLEMNLY declare that today we definitely secede from the Church of Rome, and renounce allegiance to the Vatican, and . . . proclaim ourselves members of a Christian, Catholic, and Independent Church." With the proclamation containing these words made by the distinguished Filipino patriot Isabelo de los Reyes, Sr. before a large convention in Manila on August 2, 1902, the history of the service of the Philippine Independent Church to the Filipino people began.

The establishment of a national Catholic Church in the Philippines was part of the struggle for Filipino independence which took place at the turn of the century and was the culmination of a devoted effort on the part of Filipino Churchmen to secure much needed reforms in the Roman Catholic Church in the Philippines. It was not until it became entirely evident that no action for reform on the part of the papacy was to be forthcoming that the Filipino Churchmen broke their allegiance to the Roman Church. In the days before the breach of communion, Gregorio Aglipay had been the leader in a national council of Filipino clergy which had met and drawn up a provisional constitution so that the spiritual needs of the Filipinos might be met under the exigencies of revolution. Aglipay had become the beloved spiritual leader of the people in their struggle for freedom, and he was unanimously chosen to be the first Supreme Bishop of the new Independent Church, and prevailed upon to accept election despite his own misgivings.

Under the Spanish regime no Filipino had ever been appointed to a position of responsibility in the Church, nor had any Filipino been made a Bishop. Therefore at the outset the Church faced the problem of the continuation of Apostolic Succession. Because the urgent needs of the times seemed to demand it, and because apostolic consecration seemed impossible to obtain, Aglipay was consecrated by the laying on of hands of priests, and thus the Apostolic Succession was lost. Aglipay recognized full well the deficiency in orders and made every effort to secure valid Orders, seeking to negotiate with the American Episcopal Church and with the Old Catholics. But the unsettled conditions of the period and confusion in understanding prevented his requests being met. It was the clearly stated intention of the new Church to remain steadfastly Catholic in doctrine, discipline, and worship, and to reform the Church of superstition and abuses. Further, the new

Church was to be a truly national Church, administered by Filipinos. The proclamation of the Independent Church was received with great enthusiasm, and it is estimated that over three million Filipinos joined the movement.

Among those who were deeply interested in the Independent Church was Wm. H. Taft. The leaders of the Church responded to his friendship, and under Taft's influence, the teachings of unitarianism were brought to bear upon Aglipay and several of the Independiente leaders. Unitarian doctrines began to be reflected in the statements of these leaders. The *Oficio Divino* printed in Spain and adopted as an official book of the Church in 1906, was a reformed liturgy, strongly unitarian in tone, denying several important catholic teachings, while adhering closely to the external forms of catholic services. Unitarianism never infiltrated deeply into the thought of the Church, however, and remained a surface influence, the rank and file of the clergy and people remaining orthodox in belief.

Other grave problems met the Independent Church. A supreme court decision in 1906 meant the loss to the Roman Church of all the Independent Church buildings and properties. There was a staggering shortage of trained clergy. The membership of the Church was largely drawn from the less wealthy, and financial problems were many. The Church was subjected to virulent and never-ceasing antagonistic propaganda and to proselytization by both the Roman Church and the Protestant denominations. The Church lacked schools and other institutions. She suffered grievously during the Japanese occupation, in large part because of her dedication to Filipino freedom, and counts many martyrs during the terrible days of invasion.

A new era of progress and reconstruction dawned with the election of Mons. Isabelo de los Reyes, Jr. as Supreme Bishop in 1946.* Immediately upon taking office, with the support of an overwhelming majority of the clergy and people, he undertook a broad program of reconstruction and reform, and his enthusiasm soon became contagious. Everywhere renewed zeal and advance became evident. A revision of the constitution and canons was carried out, and a soundly orthodox declaration of faith was issued, removing any possible doctrinal ambiguity. Efforts were made to bring the Independent Church out of her isolation into the mainstream of the life of the universal Church. Chief among these was the petition to the American Church for the bestowal of Apostolic Succession. The petition was granted, and on April 7, 1948, in St. Luke's, Pro-Cathedral in Manila, Bishops de los

Reyes, Aguilar, and Bayaca of the Independent Church were consecrated, Bishop Binsted of the Philippine Episcopal Church acting as Consecrator; Bishop Wilner, the Suffragan of the Philippine Episcopal Church and Bishop Kennedy of Honolulu were the Co-consecrators. The three Bishops consecrated at this Service proceeded to regularize the Orders in the Independent Church. It was asked that candidates of the Independent Church be trained at St. Andrew's Seminary, and today more than half of the men enrolled in the Seminary are Independientes.

Unfortunately a small number of bishops and clergy refused to accept the policies of advance, and a dispute over administrative matters developed, which cost the Church much in patience and in litigation in the courts until it was finally settled by a decision of the Supreme Court in 1955. Most of the dissidents have been reconciled to the Church. Recently the Independent Church carried out a painstaking and thorough revision of its liturgy, and a new Missal and Ritual are now in process of printing. This revised liturgy carefully preserves the best traditions of the Independent Church, and also draws freely upon the Book of Common Prayer.

At the last meeting of the Supreme Council of Bishops and of the Asamblea Magna of the Independent Church a historic step was taken. The Independent Church has petitioned the American Episcopal Church to enter into a concordat of intercommunion, based upon the concordat made some years ago between the Anglican Churches and the Old Catholic Churches. If this concordat can be entered into, a significant step both in ecumenical relations and in the whole future work of the Church in the Philippines will have become a reality, and there is a deepening sense among Filipino Churchmen of the promptings of the Holy Spirit in this new opportunity for unity and the advance of Christ's Church in this part of the world. Today, the Independent Catholic Church of the Philippines is more than two million strong, steadily seeking to renew her zeal and to overcome her weaknesses and deficiencies and to do God's work boldly and faithfully, bearing witness to the faith, life, and worship of the Catholic Church independent of Rome, a truly Filipino national Church.

Reprinted from The Diocesan Chronicle of the Philippines Episcopal Church

EDITOR'S NOTE: The resolution proposing this concordat was passed by the unanimous vote of General Convention in the recent meeting at Detroit.

New Stirrings In The Danish Church

Fr. C. J. de Cotanzaro

FOR some time past Anglicans have been aware of a Catholic movement in the Church of Sweden and a courageous struggle not only to preserve the rather considerable Catholic survivals within that Church, but also to revive what has been long neglected and forgotten. That a similar movement should have been launched in the sister church of Denmark will surprise many, even those who have had knowledge of that church and contacts with it.

The Danish Church is, in many respects, in a similar position as that of Sweden. Both churches are not only established, but State-dominated; a condition which is aggravated in Denmark by the absence of even that limited self-government which the Swedish Church enjoys. In both countries more than nine-tenths of the population adheres to the State Church and pays the special church tax; in neither is more than a small percentage, perhaps one person out of twenty, active in the Church's life and worship. The extent of State control was shown in 1947, when the Danish government authorized the ordination of women, a step recently followed in Sweden as well as Norway. In neither country was this desired by the Church, nor has opposition been sufficient to prevent such ordinations on the part of compliant prelates.

Despite the loss of the apostolic succession in 1536, Denmark has hitherto exemplified a very conservative type of Lutheranism. In the externals of worship tradition has been remarkably tenacious, with crucifixes and chasubles, candles, chanting of the service, and the sign of the cross, remaining the norm, and the Sunday morning service commonly findings its climax in communion. The actual liturgy, however, has suffered severely, not least from eighteenth century rationalism, retaining a bare outline of the pre-Reformation Mass, which suffices both for morning and evening services.

Many Danish churchmen, though alarmed at the religious apathy of most of their countrymen, are content that things should remain as they are within the Church. For them a rich tradition of hymnody, borne by writers such as Thomas Kingo in the seventeenth century, Hans Adolf Brorson in the eighteenth, and Nicolai Frederik Severin Grundtvig in the nineteenth century, amply supplies the deficiencies of the liturgy. For the devout Dane his hymn book is as important for his devotional life as the Prayer Book for an Anglican. Others, however, disquieted at the growing seculari-

zation of life in Denmark, have begun to wonder how long the Church will be safe at the hands of the secular State. A growing ecumenical awareness is opening minds to the possibility of learning from their fellow-Christians elsewhere.

Accordingly, during the past generation, there has in some circles taken place a rediscovery of the Church's ancient tradition. Some of it has been inspired by Anglican contacts, some by contacts with Eastern Orthodoxy or awareness of new movements in the Roman Church in France and Germany. More direct influences have been the German "Hochkirchliche Bewegung", and not least the movement in the Swedish Church. The divine office, disused since the sixteenth century, has been revived, partly based on the Swedish models, but drawing no little inspiration from Anglican office books such as "Hours of Prayer" and "Prime and Hours", the tentative experiments of some thirty years bearing fruit this year in the publication of a complete Danish breviary, "Dansk Tidebog", with forms for the complete cycle of eight offices. In this work "Theologisk Oratorium", a society of clergy and theological students, have played a leading part. The "Hojmesse", "high mass", as the morning service still is called, has not been neglected, and enrichment has quietly been carried out, to which the official restoration of the occasional use of the Nicene Creed and that of the Kyrie and Gloria in a couple of cathedrals has given encouragement.

This liturgical interest, however, has proved to be merely the symptom of deeper and more theological stirrings. Those desirous of a Catholic restoration saw in the ordination of women in 1948 and subsequent years a danger signal, and began to rally. This resulted a couple of years ago in the appearance of a quarterly, "Re-formatio", under the editorship of Pastor Per Dolmer of Laurbjerg, and in a meeting of clergy in the spring of 1960 at Virring in Jutland, where the incumbent, Pastor Borge Barsoe, has been a notable pioneer in liturgical renewal.

A larger meeting of both clergy and laity from all over Denmark, held September 3-5 last year, may be held to have launched the movement in earnest, and probably will be succeeded by a series of such meetings. It was held at the parish church of Risskov, a suburb of Aarhus, the principal city of Jutland, with nearly a hundred participants, including members of two religious communities of women founded within recent years. Through the kindness of Danish friends the author was able to attend.

Liturgical worship occupied a prominent place and sounded the keynote of the meetings. Each day began with a sung Mass, with

sermon and with general communion, celebrated according to a considerably enriched rite, and the offices of None, Vespers, and Compline were sung later in the day. On the first morning the Mass was of the Annunciation of Our Lady, with the preacher stressing the Incarnation as the basic fact of the Church's life and worship. At the Sunday mass, celebrated with deacon and subdeacon, the preacher presented the healing of the deaf-mute as God's restoration to man of the power to hear God's word and to offer Him praise. On the Monday morning the theme of the Mass was the Unity of the Church, the preacher stressing the Church's mission as the continuation of the mission of God Incarnate from the womb of the Blessed Virgin. Provision was made for the sacrament of Penance, in accordance with older Lutheran tradition.

The fare of the afternoon and evening meetings was solid theology, with papers on "the Need for a Theology of Creation", "the Mass — the Church's Service", "the Universal Priesthood of Christians", and "the Catholicity of the Danish Church — Presupposition and Obligation". The papers and the discussion showed clearly a strongly-felt need for the reassertion of Catholic faith and life in the Danish Church, as well as a conviction that this was implied, at least in principle, in the Confessio Augustana and other formularies of the Danish Church.

On the final day the clergy of the area were invited to hear the case of the movement and to state their reactions. Here some strong criticisms were voiced, directed against the stress on grace as being divine power as well as divine favour, and on the visible Church, no less than smaller matters such as the use of the term "Catholic" and the revival of ancient ceremonies, as being un-Lutheran, and were answered with patience and charity.

A movement has thus made its appearance, which may well be of great importance for the future of the Danish church. It is bound to face external difficulties, such as hostility and attempts at repression. Of the internal difficulties it would seem that, sooner or later, the need will have to be faced for a restoration of Catholic orders. Those who believe in their call to exercise a Catholic ministry will not be able to rest content with rationalizations such as the theory that a true priesthood was continued despite the lapse of a true episcopacy. Here is a movement which Anglican Catholics would do well to watch with prayerful interest and active encouragement.

C. J. DE CATANZARO

Cowley

SPECIAL ANNOUNCEMENT

Word has just reached us that the book of Dame Rose Macaulay's letters to our beloved Fr. Johnson, *Letters to a Friend* (edited by Constance Babington Smith) is to be published by Collins, in England, on October 23, and will probably sell for around $6.00.

These letters tell the story of Rose Macaulay's return to the Church of England in the last eight years of her life, led by Fr. Johnson, who had been her confessor before he left England in 1916 to come to Boston, and before she started drifting away from the Church. They begin in 1950 when Fr. Johnson wrote to her about her book, *They Were Defeated.* She was experiencing a period of illness, loneliness, and a growing feeling of guilt. After her death in 1958 he initiated plans for the publication of these letters in the belief that they would help others. All of his letters to her were destroyed either before, or at the time of her death, at her request.

We expect to say more about this book in a future issue of COWLEY.

Community Chronicle

THE Brethren accepted an invitation to tea on June 1, extended by the Diocesan, Bishop Anson P. Stokes and Mrs. Stokes. Also attending were the Sisters of St. Anne, Arlington, the Sisters of St. Anne, Cambridge and the Sisters of St. Margaret. The tea was held at the Bishop's home in Brookline, and there was much enthusiastic conversation about the fine old Philbrick house that had once been famous as a station on the underground railway during Boston's Abolitionist days. The Bishop very kindly showed us his interesting collection of Bibles in various languages. Mrs. Frederick C. Lawrence, wife of the Suffragan Bishop of Boston and The Rt. Rev. Kenneth Anand, Bishop of Amritsar, were also the Bishop's guests that afternoon. Bishop Anand, was persuaded to speak to us about his diocese, which is located in the North-West frontier of India. Before the company of Religious left for home they assembled in the garden and Bishop Stokes gave us his Blessing.

Father Superior will make a visitation to the Province of Nippon accompanied by Father Wessinger, beginning their trip on September 13. The Fathers plan to visit the Phillipines, Formosa, Tokyo and Oyama; and will remain in Japan until January 10. From Japan, Father Wessinger will fly to India and visit the Houses of the English Congregation. Afterward he will go to England (Oxford) and remain there a year.

Bishop Spence Burton, S.S.J.E., who has been Lord Bishop of Nassau and the Bahamas for 19 years, announced he would retire from that post in November, 1961. Before going to that diocese he was Suffragan Bishop of Haiti and the Dominican Republic for three years. The Bishop entered the Society in 1908. After his novitiate at Cowley he returned to America and served as Novice Master, Assistant Superior and Superior of the American Congregation. Bishop Burton is eighty years old and a native of Cincinnati, Ohio, where he has made periodic visits since he left in 1899 to attend Harvard University.

Father Thomas, S.S.J.E., English Congregation, and no stranger to our friends in America, is expected to arrive in this country on September 30. Father will visit with his father in the west and spend some time with the brethren at the Monastery.

Father Superior conducted the Community retreat for the Sisters of St. Mary, Kenosha, Wisconsin, August 28 - September 2, and conducted the Community retreat for the Sisters of St. Anne, Cambridge, September 4-9. After attending the "Religious Life Conference" at Racine, Wisconsin, with Father Upson, Novice

Master, the Fathers attended the opening of the General Convention and met many of our friends that stopped by the Religious Life Booth.

Father Pedersen conducted a retreat for the Sisters of St. Anne, Kingston, New York, September 3-10.

Father Upson, has been kept very busy as Novice Master and Chaplain to the Sisters of St. Anne, Arlington.

Father McDonald, in addition to much pastoral work in the Greater Boston area, continues as Chaplain to St. Monica's home, Roxbury, and Confessor to the Sisters of the Holy Nativity, Rhode Island.

Father Smith was the acting Chaplain for the Sisters of St. Mary's House at Valhalla, New York, August 6 - September 6. He made a pre-mission visit to St. John's, Camden, New Jersey on September 10, and preached a mission at Emmanuel Church, Jenkins Bridge, Virginia.

Father Gross continues as priest-in-charge of St. Augustine and St. Martin's, Roxbury, and is kept busy with his pastoral duties.

Father Allen spoke to the children at St. Dorothy's Rest, a camp operated by the Sisters of the Community of the Transfiguration, at Camp Meeker, California, on August 2nd, and said Mass there on the morning of the third. On August 6th he celebrated the 9:30 Mass and was Deacon of the Solemn Mass at 11:00 at the Church of the Advent, San Francisco, the parish in which he had worked as a seminarian from 1955 to 1958. On the 7th he visited the Church Divinity School of the Pacific, Berkeley, California. While in San Francisco he also celebrated several weekday masses at All Saints' Church.

On the 13th of August, Father Allen preached at 11:00 o'clock Morning Prayer at his home parish, the Cathedral of St. John the Evangelist, Spokane, Washington. From the 14th to the 16th he took part in the High School session at Camp Cross, on Coeur d'Alene Lake in Northern Idaho, where he spoke on the Religious Life as part of a panel on Church Vocations. On the 20th he celebrated the Eucharist for members of his family at Priest Lake, Idaho, using a private communion set which had belonged to his great-great grandfather, The Rev. Stephen Thompson Allen, a priest in the Dioceses of Iowa and Illinois from 1861 to 1878. On the 26th he celebrated Mass and spoke to members of the Brotherhood of St. Andrew at Holy Trinity Church, Spokane. On the 27th he celebrated the 9:15 Sung Mass and preached at both the 9:15 and the 11:15 Masses at All Saints' Church, Opportunity, Washington. While in Spokane he also celebrated on

several weekdays at the Cathedral, Holy Trinity Parish, and at St. Columba's Mission. On October 27, Father Allen will conduct a retreat for the Brotherhood of St. Andrew, from the Rhode Island area.

Brother Philip Michael, spoke to a class of teen-agers, about the Lay Brother's Vocation, at the Thompson Island Young People's Conference, Boston, August 31. Brother has been kept very busy at the Monastery in his office as Senior Cantor, along with Brother Martin John. After his rest leave in July he resumed his duties as Warden of the Acolytes at St. John's, Boston.

Brother Martin John, resumed his studies at the Episcopal Theological School, Cambridge, September 23, and continued his Sunday School direction at St. Augustine and St. Martin's.

Brother Thomas, represented the Society at the Religious Life Booth, in Detroit, during the General Convention, September 17-30. Brother will again this year assist Brother Martin with the Sunday School and young people's work at St. Augustine and St. Martin's.

Brother Bede John, is in great demand at the Monastery as the chief barber. Brother spoke at St. Saviour's Church, Old Greenwich, Connecticut, August 30; and will begin studying at the Episcopal Theological School, this year.

Father Holtam, Novice, has been conducting a very interesting course in Moral Theology, for the Postulants.

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One of the most beautiful special services at St. John's this year was the Jubilee Festival, on June 11. It was held in honor of our retired organist and choir director, Dr. Everett Titcomb. Favorite compositions of Dr. Titcomb's were sung by the Schola Cantorum, which he founded. Mr. Thomas Hill was the director and was assisted by various organists in the area. At the close of the service there was Benediction of the Blessed Sacrament, and the singing of Dr. Titcomb's Te Deum.

The annual picnic and pilgrimage to St. Augustine's Farm, Foxboro, from St. Augustine and St. Martin's was held on Sunday, September 3; following the 9·30 sung Mass. The Pilgrimage was blessed with nice weather and a large group was able to make the trip by buses. After the barbecue and games, a visit was made to the graves of Father Fields, S.S.J.E., and Father Frank Fitz, an Associate, who had served as Pastor to the Church for many years. At the graves, in the Community's cemetery, Father Gross, lead the congregation in prayers for the departed.

Book Reviews

INTO THE WAY OF PEACE by R. M. Gordon, Published by the Society of St. John the Evangelist, 980 Memorial Drive, Cambridge 38, Massachusetts. Pamphlet, 20c.

THE slim pamphlet with its four sections, The Purpose of a Retreat, Stop — Look — And Listen, The Value of a Retreat, "Semper Agens, Semper Quietus," is one of the most inviting and clearest descriptions of a retreat that we have seen. For the beginner who is afraid of the strange silence and surroundings of a first retreat there is simple, practical advice. Just as we turn off the radio in order to hear better the friend with whom we want to talk on the telephone, so we turn from the noise of our everyday life to hear God. He has a message for each of us, and "In the retreat we find Him, or rather, He finds us." The advice as to relaxation and exercise, all avoidance of tensions, is very sensible. Perhaps the most helpful part is the suggestion that after a retreat we may learn more clearly to see that all of life should be "a combination of action and repose." "Our retreat should have enabled us to begin to perceive that our work, whatever it may be, can and should be — *must* be — God's work: done for Him and with His aid, His grace; and that our work, our recreation, too, and our basic life of prayer are all bound together . . . they flow together, forming a unity of love." The pages are enriched with many inspiring quotations from a wide number of sources.

FROM *St. Mary's Messinger*

F. W. Drake: THE SPIRIT OF GLORY. Longmans, 1961. 116pp. $2.50 (Summer selection of The Episcopal Book Club.)

THIS reviewer does not take to books on the Holy Spirit; nor to articles beginning, "The trouble with us is that we do not pay enough attention to the doctrine of the Holy Spirit"; nor to having each objection to certain reunion schemes met by the rejoinder, "quench not the Spirit". That admitted, it must be said that this is a rather good book of meditations on the Holy Spirit. It avoids the fatal error of trying to define the uniqueness of the Third Person of the Trinity apart from the other two: He is the Spirit of Christ, the Father's Image. It adheres to the safe ground of the Bible, "He shall take of mine and shall show it unto you", and clearly relates the Spirit's work to the life of the Ascended Christ in His Catholic Church. Much stress is laid on the practical relevance of this doctrine, especially on the virtues of courage and trust.

One theological objection: if creation means an act of sacrifice in the Godhead, it ought not to be construed as a limitation of the sovereign will (Ch. V), since it is an expression of God's creative love and a reflection of His unlimited freedom to give man free will. (It is probably a mistake to equate freedom with free will either in God or man. The will of God for us waits on our response for its fulfilment because of the Perfect Freedom of Divine Love.)

It may be a matter of taste, but the style seemed tiresome. A bit too elevating, and occasionally facile and unconvincing, e.g., on the Creed: "as we say it day by day, it is always new, always fresh, always aglow with new meaning". That's just not so! A certain atmosphere of a bygone day, that of spiritual quests and much onward movement. Why aren't we told when it was written? It had to be before 1930. So — theologically sound and, for that reason, well worth reading; not technical; clear.

E. G. H.

Gerald Vann, O.P., MORALS AND MAN. Sheed and Ward, 1960. 223pp.

THIS is a new edition of the book originally called *Morals Makyth Man,* published in 1937. It certainly deserved to be issued again, for it is a first-rate introduction to the principles of Thomistic moral theology, still lively and fresh. It is not a textbook and not full of jargon. Fr. Vann illustrates his points with excellent quotations. This is a liberal and humane book, and takes the position that the essence of Thomism is both a point of view that takes the whole of man and his life into account, and a discipline that strives for a right judgement in all things. There is a healthy view of self-love and an excellent chapter on marriage, which quotes from D. H. Lawrence, which is not so startling now as it probably was in 1937. This chapter remains a model use of Lawrence and draws on his *Apropos of Lady Chatterley's Lover,* one of the best things he ever wrote and which must be read by anyone who wants to criticise the novel. I couldn't find the definition of natural law as "the demands of human nature as such" that appeared in the first edition; a pity if it has been excised. "Nomads" on p. 37 should probably be "monads"; *scrupue,* n., p. 55, should be *scrupule.*

E. H.

Cowley

FOCUS ON INFINITY — *A Life of Phillips Brooks.* — By Raymond W. Albright. New York: The Macmillan Company, 1961. pp. xiv + 464. $4.95.

BY the verdict of his contemporaries, and especially in the judgment of those who knew him personally, Phillips Brooks was, as Dr. Albright remarks, a "Truly great man and religious genius" (p. 400). This verdict is accepted as unquestionably true by modern Christians, even though they might find it difficult to say just what it was that made Phillips Brooks so great. He was, of course, famous as a preacher; yet on rereading his sermons today, they do not strike one as especially arresting or unusual. He was not prominent in movements for social reform; nor was he the founder or moving spirit of any enduring institution. To quote again from this biography, "though he wrote hundreds of sermons and thousands of letters, Brooks has left nothing which truly represents the depth of his character, his limitless and unexplored reserves of growth and his ever-increasing capacity for kindness and friendship" (pp. 399, 400).

If we would know the secret of Phillips Brooks, we must somehow recapture the meaning of his personality, we must discover *the man* himself. This is the purpose of biography, as Brooks himself knew. In a paper on the subject read to the boys of Exeter Academy in March, 1886, he warned his hearers "that biography is far more than a book . . . 'It is a man . . . Never lay the biography down until the man is a living, breathing, acting person to you. Then you may close, and lose, and forget the book: the man is yours forever.' " (p. 296).

Unfortunately, however, the biography under review, though it gives us in scholarly and painstaking detail the outward events in the life of Bishop Brooks, fails almost completely, in the judgment of this reviewer, to make its subject "a living, breathing, acting person." And so the mystery of Phillips Brooks remains. We still fail to see and understand why he made so overwhelming an impression on his contemporaries. To make this clear may, indeed, be an impossible task for any biographer. But until that is done we can still reverently accept the judgment of those who knew and loved him that Phillips Brooks should truly be remembered among our American saints.

G. M. W.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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